

JUN 16 1966

The ANSGAR LUTHERAN

Wash Day Theology

By Chaplain G. A. Jensen

"The preacher's sermon just fit the occasion," said Molly Briggs, leaning across the backyard fence. "We've got to hand it to him for being frank."

"What was the occasion? I wasn't aware of anything special."

"I guess you're just too innocent,

that's innocence got to do with

didn't you see who was in church?"

"I saw some of them. Was there anything special there?"

"Special all right! I never thought I'd see her there!"

"Well, who is this person? And why shouldn't she be there?" "Women of that kind don't be-

guess I'm kind of dense, Molly, I'm sure I don't know anyone who doesn't belong in church."

"Do you think a woman like Mrs. James belongs?"

"Certainly do."

"You mean that the preacher was talking in his sermon?"

"I didn't hear him say that anyone should stay away."

"Well, he did, in a round-about

way was that? I thought I listened closely, but I didn't detect any preaching of ostracism."

"He did say that God won't tolerate sin and that we have commitment in our tolerance."

"I'm sure he meant tolerance of ourselves."

"I think he had in mind that sin. He was looking her way when he said it."

"I don't believe he'd single out someone for public censure, at least not one like Mrs. James."

"Why are you so gentle with her? She's no saint, believe me."

"I'm sure that it was a big step for her to come to church; maybe a harder step than we have ever taken."

"Well, if she gets a warm welcome, I think I'll leave."

"Molly, how can you talk like that! The church must always welcome sinners."

"Not her kind. That's to give a kind of approval to a life in sin."

"If a prodigal timidly seeks the Savior in the Church a wonderful thing has happened."

"What's that?"

"God has worked a miracle, drawing the soul to Himself with cords of love."

"You think that's what's happened to her?"

"I believe so. I pray so."

"You've got more faith in her than I have."

"I have faith in the Lord who stopped men from throwing stones at an adulteress."

"Do you think I'm throwing stones?"

"You seem ready to behave like the Elder Son in the Prodigal Story."

"What did he do?"

"Refused to welcome his brother home. Went out of the house and pouted when the celebration began."

"Well, it doesn't seem just, that the bad ones are treated with such kindness."

"If justice were done, neither you

nor I nor anyone else could get a warm welcome."

"I've been a regular supporter of the church ever since I was a child. Isn't that worth something?"

"The church has supported you; given you blessings in your godly parents and community before you were born, right up to the present moment; isn't that worth all your love and much more?"

"I didn't mean to argue with you, Jo. You're so much better informed than I. I did get quite a shock seeing Mrs. James in church."

"I'm sure that you'll be glad to welcome her, if you'll pray to have Christ's spirit toward such in your heart."

"What was His spirit toward such?"

"There's a wonderful story in the last part of the 7th chapter of Luke on that, and if Mrs. James turns out like that woman, you'll find her one of the most devoted members in a few years."

"How do you know that?"

"Because like Christ says, 'He that is forgiven much, loves much.'"

"Didn't think we were going to get so theological on wash day when we started this."

"I hope I haven't offended you, Molly, but I prayed for Mrs. James a long time before I invited her to come."

"You knew she was there?"

"Yes, and she consented to come, making me promise not to be too solicitous by sitting with her. I think she's quite a woman, daring to come, facing criticism because she wants to follow Christ on a new road."

"I think you're right, Jo. I was quite wrong. Guess I better get busy and hang up these clothes."

News and Notes

The Ansgar Lutheran Honor Roll was found on page 8, in the last issue of The Ansgar Lutheran. We are rather proud of the fact that so many of our churches send The Ansgar Lutheran to every home. We believe that it has helped much to interest our people in our church, in our schools, and in our missions. No doubt the reading of The Ansgar Lutheran helps to keep us close to the top of the Lutherans in the matter of stewardship.

We would like to hear from many of the members that get the paper. Send us your suggestions, and what you would like to find in the paper.

Meanwhile we hope that when you make your budget for next year, that you will remember that an uninformed member is not as good a member as he who is informed.

Clothing for World Relief

Clothing for Lutheran World Relief may be sent to one of the following places.

Lutheran World Relief
202 Shafer Ave.
Phillipsburg, N. J.

Lutheran World Relief
Samaritan Society of S. Calif.
7320 Compton Ave.
Los Angeles 1, Calif.

Lutheran World Relief
% Larson Transfer Co.
2010 21st Avenue S.
Minneapolis 4, Minn.

Lutheran World Relief
% Church World Service
110 East 29th St.
New York, N. Y.

Canadian Lutheran World Relief
20 Derby St.
Winnipeg, Man., Canada

Lutheran World Relief
% Brethren Service Center
New Windsor, Md.

Lutheran World Relief
% Church World Service
10901 Russet St.
Oakland, Calif.

Lutheran World Relief
% Brethren Service Center
Nappanee, Ind.

Lutheran World Relief
% Church World Service

3146 Lucas Ave.
St. Louis 3, Mo.

Canadian Lutheran World Relief
21 Shanley St.
Kitchener, Ont., Canada

Harlan, Iowa, Rev. Lyle Paulsen. A new undertaking for our congregation is the employment of our parish worker, Miss Betty Geiger of Cherokee, Ia. A former public school teacher, she is giving voice and piano lessons in addition to her work for the church.

A sound system with 6 hearing aids and a number of loud speakers throughout the church has been installed. This was made possible by a gift from the estate of "Grandma" Bertha Nielsen and memorial gifts from Mrs. Mable Clemmensen, in memory of her mother, and from Elmer Larsen, in memory of his father.

Sunday, Sept. 27th, was Rally Day for our Sunday School, who presented a special program for their parents. With the beginning of the new Sunday School year, we started the American Lutheran Uniform Series of lessons. Two nursery rooms have been nicely decorated and appropriately furnished for the care of the very young children during services. Two mothers, going alphabetically, take turns each Sunday in caring for the youngsters.

Our Harvest Festival was observed October 11. Following the morning service, a pot luck dinner was held in the church parlors. For the afternoon service we were very happy to hear and renew acquaintances with our former pastor of 30 years ago, Rev. C. M. Videbeck of Atlantic. Many special musical selections during the services helped to make it a really festive day. The offering which was laid on the altar at the afternoon service was given to the new congregation at Storm Lake.

The fall activities of our Ladies' Aid include a rummage sale, a visit to the Salem Homes at Elk Horn with gifts of canned goods, and the sponsoring of our annual fried chicken supper which netted around \$400.

Commissioning Postponed: There was much rejoicing at our Annual Church Convention in anticipation of sending out another missionary to our

Santal field in India this fall. Elsie Jorgensen was well received by the friends of the Santal Mission by W. M. S. Immediately following convention days, she had a thorough physical checkup and surgery recommended. This was perfect and she has completely recovered because of other developments. Executive Committee of the Board of the Santal Mission on July 7th, passed the following resolution: "We recommend that the commissioning of Elsie Jorgensen be postponed indefinitely." This action was taken on the recommendation presented by chairman of the Santal Committee, the president of our Foreign Mission Board.

Bethesda, Eugene, Oregon, Inge Olsen, Pastor. The dedication of new parish hall and Sunday School unit took place on Sunday, September 13th. Pastor Chris Justesen, of Fresno, California, District President, presiding. The Sunday School unit formally dedicated at the regular day School hour,—a special invitation had gone out to the parents of children attending our Sunday school who do not regularly attend, and it was a beautiful dedication service. We are so thankful that we now have room for our steadily growing day School.

At 3 p.m. the parish hall was dedicated—with Pastor Olsen and neighboring pastor, the Rev. Svendsen also taking part. An offering was rendered by the choir, under the direction of Mr. Tom O'Brien,—"Lord of All"—Frances Williams, also the "Benediction" and the solemn fold "Amen."

After the service refreshments were served to all in our fireside room.

Mr. Anton Jensen, contractor and builder, gave a short talk at the close of the service and expressed happy he was to have had a part in the erection of this new addition. He expressed his appreciation to the willing workers who have donated their time and labor, which helped bring down the cost of construction considerably.

Pastor Justesen also spoke to

(Continued on page 15)

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REV. JOHN M. JENSEN.
321 E. 8th Street
Spencer, Iowa

Editorials and Comments

Roman Catholics and the Martin Luther Film

Roman Catholic papers have naturally discussed the Martin Luther Film. They have had a difficult time coming to grips about it. It seems as if they have been forcefully struck by the picture. Some papers have played it down. They wrote that it was not of much value, but worth seeing. No doubt that was a better way of dealing with their people than warning them against it.

They have admitted that there were abuses in the church at the time of Luther, but they say that these abuses are now corrected, and so there was really no reason for us to make a picture like that.

They claim that the picture is not historically correct. Some very able historians were at hand to advise the producers.

One readers may ask: Has the Roman Church changed since the time of Luther? If it has, then the picture would be unfair. But the fact is that the Roman Church has not really changed. In the countries where the Roman Church is dominant, the people have the same fear of the priest as they had at Luther's time.

Salvation is something to be worked out. They do not accept our doctrine that Christ died for our sins, and that faith alone gives us the merits of Christ. The Roman Catholics have three authorities, the Bible, the traditions of the Roman Church, and the pronouncements of the pope. The Protestants have only one authority for their faith, the Bible.

I lived in Catholic Quebec for over 10 years, and we have seen that where the Roman Catholics are in power, they are almost as in the days of Luther as shown in the film. But of course, where the Roman Catholics are the minority, such as in the United States and in Scandinavian countries, there the Roman Catholics are compelled to modify their system some.

Perhaps we should point out that since the time of Luther three important Roman Catholic doctrines have been added to the Roman Church. They are, the infallibility of the pope, the immaculate conception of the Virgin Mary, and the bodily assumption into heaven of the Virgin Mary.

This shows how the Roman church does not care for biblical truth when it formulates its doctrine. It simply makes the doctrine, no matter whether it is found in the Bible or not.

The United Church Observer, Mrs. Annie Pelletier, has an article where she states that the Roman Church forgets the Biblical truth of "justification by faith." She had received a letter from a Roman Catholic priest who has been a missionary to South Africa. We quote:

The following are excerpts from this letter: 'Of 22,000 people about 7,200 are now Roman Catholics. We are running a Mother Church and semi-boardng school to accommodate 300-400 pupils. We have 20 other schools.

The mission school is the indispensable instrument for the foundation of the Church. Without the schools, the failure is complete. Give me a few dollars. You will be pleased at the Day of Judgment for the \$5, or \$30, or \$100 that you place in the missionary bank for your salvation, for the shortening of your time in purgatory. We will accept also amounts of \$3.50 or \$5 paid for high masses.' Wherever it exists, such are the teachings of Roman Catholicism. How can priests explain to these poor, ignorant heathen Scripture verses such as 'For by grace are ye saved through faith, and that not of yourselves, it is the gift of God, not of works lest any man should boast'?"

We should be kind to our Roman Catholic friends, for they are brought up in their church, and they have been taught errors from childhood. But we should also know that the Roman church does not teach the Biblical truth. It has added much that is not found in the Bible. Therefore we need pictures like the film of Martin Luther.

We also should know that in Roman Catholic countries such as Spain and South America, there is very little religious freedom. Our own missionaries have been stoned out of their houses.

It may also be right to point out that the Roman Catholic countries seem to have been weak toward communism. Why is it that Poland, Yugoslavia, Bulgaria, Rumania, are communistic? Why is it that Italy and France have such powerful communist parties? These countries are all Roman Catholic. Why is it that Spain and Portugal are fascistic and totalitarian? These countries are Roman Catholic. Why is it that the Protestant lands such as Finland, Sweden, Norway, Denmark, Holland, England and Scotland, the United States are the bulwarks of democracy and they have very little communism? Is it because the Protestants are in a majority in these lands? It is worthwhile to think about it.

It is interesting to have the Roman Catholics answer this question. When we have asked them the question, they have had no answer. The fact is, had it not been for the Protestant world, even Rome would most likely have been in the hands of the communists. It hardly becomes the Roman Catholic press to speak of the Roman church as a strong force against communism. Why have so many Roman Catholic countries fallen for communism? Do not forget that only the truth will make us free.

The Lutheran Free Church and the Merger

We have previously reported that the Lutheran Free Church is investigating the possibility of getting into the proposed merged new church as a non-geographic body. It would maintain its own institutions such as colleges and its seminary.

The Joint Committee on Organization and Polity presented a motion with respect to the Lutheran Free Church which was adopted at the recent Chicago meeting of the Joint Union Committee.

With reference to the Memorandum of the Lutheran Free Church Committee on Organization and Polity, the Joint Committee on Organization and Polity recommends the following statement as an answer:

1. Basic conditions for merging into the new church body appear to be:
 - a) Subscription to the constitution of the new church body which we expect to be along the lines of the presently developing blueprint.
 - b) Adoption of a district structure similar to that set forth in the blueprint.
 - c) Recognition of the direction of the boards of the divisions of the church body in the respective areas assigned to them.
2. We appreciate the excellent spirit of the representatives of the Lutheran Free Church and their contribution to the blueprint. We likewise recognize the unique conditions which cause them to raise the question of the feasibility of creating a non-geographic district of the present Lutheran Free Church congregations within the structure of the new church body, retaining for this district the ownership and operation of Augsburg College and Theological Seminary and of Oak Grove Lutheran High School and the prosecution of a home mission program within the program of the merged church body.
3. We would ask that even as the other committees make report to their church bodies, so the Lutheran Free Church committee submit to the annual conference of the Lutheran Free Church the full blueprint together with the committee's recommendations, and we would express it as our earnest desire that the Lutheran Free Church might find it possible to join in the merger on terms identical with those of the other bodies.
4. Should the Lutheran Free Church find it impossible to join on this identical basis, we earnestly invite and request the Lutheran Free Church to submit for consideration a more detailed proposal for a non-geo-

graphic district or an alternate proposal of a different nature to make it possible for the Lutheran Church to become a part of the merged church.

It is this editor's hope that the Lutheran Free Church will find it possible to come into the merger like the rest of us. We believe that the essential principles of the Lutheran Free Church with respect to the congregation are now recognized in all our Lutheran Church bodies. One of the most important units in the life of the church is the congregation, and we all agree on the need of evangelism. There may be some difference on the views of what is considered the best form of evangelism, and how it is to be done. But these differences are natural and help to enrich the life of the church.

We believe the Lutheran Free Church would gain from a complete merger, and the rest of us would also benefit by the infusion of the L.F.C. into our body.

No one has a monopoly on spiritual life. Your editor was recently asked to have charge of a group of young people at the Career-College Day at the local Lutheran School. We had charge of the group interested in religious work. Some 20 young people came into the room and it was thrilling to hear of ambition of some of the young people to go out and serve God in the foreign field and in the work in the United States. These young people, some of them Lutheran, came from churches where we would not normally expect to find such burning enthusiasm.

LUTHERANS PLAN UNION IN JAPAN

By Paul C. Johnsen, Japan

In America today there is much talk about Lutheran Unity. Some speak of three or four way mergers. Some see less. Some hope for more. But very few realistic Lutherans see much chance for an ALL Lutheran Church of America for some time.

This is not so in Japan. On October 14-15 of this year the Annual All Lutheran Free Conference of Japan met at Nara with the express purpose of discussing and laying plans toward the formation of one Lutheran Church in Japan.

Five different nationalities were represented including, Japanese, German, Finnish, Norwegian, and American Lutherans. The individual groups represented were: The Japan Ev. Lutheran Church (which now includes besides the Japanese National Church, the Missions of the ULCA, UELC, Augustana, and the Lutheran Ev. Association of Finland); Lutheran Church—Missouri Synod; ELC (which includes the Luth. Free Church); Lutheran Brethren; Norwegian Lutheran Mission; Japan Mission of Suomi Synod; Lutheran Free Church of Norway; and the Norwegian Missionary Society. Lutheran missionaries from Germany were accepted into fellowship of the Conference as individual members.

On the first day of the Conference after an inspiring message from one of our friends of the Lutheran Brethren, there was a panel discussion with one speaker each

from the Lutheran Church—Missouri Synod, Augustana, Norwegian Lutheran Mission, and a Japanese representative of the Japan ELC. On the following day, most of the morning was taken up with open and frank discussion of this whole matter of unity and of all our Lutheran efforts in Japan. Before the conference closed a motion was passed that each body represented should appoint two delegates to serve on a proposed committee with the express purpose of: 1) Drawing up a doctrinal statement of union, and 2) Drawing up a proposed structure of one Lutheran Church in Japan.

Following this historic Conference there was a feeling of intense oneness. Lutherans from many bodies of many nationalities had come together to study, pray, and discuss the work of God's Church in Japan. It was often remarked at the conference and after the conference that we could all sense the Work of the Holy Spirit which gave the true spirit of unity in Christ. The problems of methods of framework within the constitutions of boards as well as on the field bring out only a few of the major considerations that lie ahead. Unity can't be overnight, but it is on the way.

Japan likes to call herself the "land of the rising sun," the country where each new day is born. Perhaps Japan will usher a new day for the Lutheran Church in the world.

May Lutherans everywhere join together with the people of Japan in earnest prayer for this forward step made in Japan!

CHURCH NEWS FROM HERE AND THERE

erans May Have Helped x Color Bar in Capital

hington, D. C.—Rejection of a
sal to show the Martin Luther
n a racially segregated theater
may have helped to break the
bar” that has existed for a cen-
n amusement places of the na-
capital.

al plans for the Washington, D.
emiere of the smash-hit picture
uther's life called for two sepa-
owings—one in a “white” theater
ne other concurrently in a “col-
theater.

al pastors protested, however,
ng out that Martin Luther him-
ad followed his conscience even
world was against him, and that
message of the film would be
ened by compromise on the ra-
sue.

a result, the Lutheran Laymen's
yship, the local sponsor, arranged
e premiere on October 28 at the
at, a comparatively small but
egregated theater.

heran leaders here make no claim
their stand on this issue was the
cause for a major switch in the
es of the capital's movie chains,
is believed that the dispute over
Martin Luther premiere may have
isive influence on later develop-

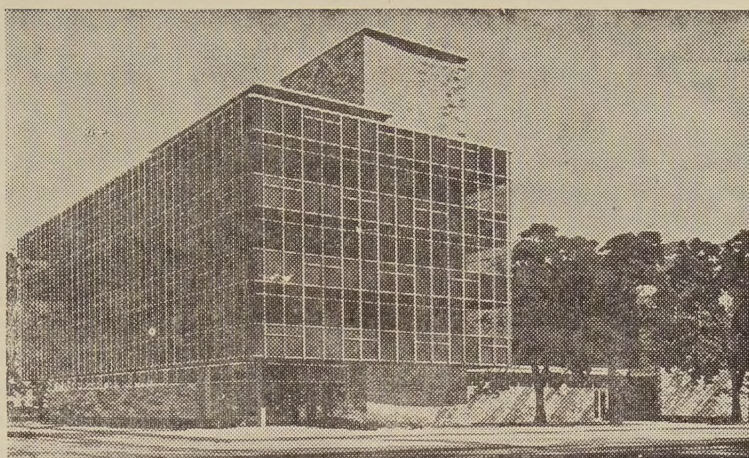
any rate, the two largest theater
s here, Warner's and Loew's, an-
ed a change in their old policies
gregation only a few days before
Martin Luther premiere took place.
Warner Brothers downtown theater
initially chosen for the showing
as turned down because of its ra-
egregation policy.

Dr. Robert E. Van Deusen, Na-
Lutheran Council's public re-
s secretary in Washington, D. C.,
that the Warner theaters have
d . . . it may seem that shifting
non-segregated theater was a lost
n, and deprived the Luther film
big downtown setting.”

n the other hand,” he added, “it
be that loss of the Martin Luther
ing helped the theater men to de-
to take the step they had feared.
g on principle is never lost mo-

Changes His Mind

ngressman Harold Velde was the
who first proposed an investiga-
of communism among the clergy
e House Committee on Un-Amer-
Activities. Last spring he said
committee ought to check on



This is the architect's sketch of the new \$1,500,000 home office building to be constructed at 701 Second Avenue S. in Minneapolis by Lutheran Brotherhood, life insurance society. Construction, to start next spring, was authorized October 30 at a meeting of the society's board of directors headed by J. A. O. Preus of Chicago, former Minnesota governor. The building will provide nearly 60,000 square feet of space, including a Martin Luther library, according to President Carl F. Granrud. Lutheran Brotherhood makes benevolence contributions annually to local Lutheran congregations in which it has branches and to national Lutheran agencies. Scholarships are granted to students in 28 Lutheran colleges and 22 seminaries.

clergymen “who seem to have devoted more time to politics than they have to the ministry.”

Chief reason why Congressman Velde, Donald Jackson, and others were skeptical of the clergy was that church leaders such as Bishop G. Bromley Oxnam were in the front ranks of those criticizing Congressional committees for their “guilt-by-association” technique of investigation.

In October the Velde enthusiasm for investigating the clergy cooled. He realizes “that the greatest single force combatting communism in the United States and throughout the world” is “organized religious groups,” he announced. He said he is asking the National Council of Churches, the National Catholic Welfare Conference, and the American Jewish Committee for “advice and suggestions” on how the House Committee should do its work.

Spellman Endorses McCarthyism

No American who is “uncontaminated by communism has lost his good name because of Congressional hearings on un-American activities,” Roman Catholic Cardinal Spellman told Belgians in a speech in Brussels on Oct. 24.

“Anguished cries and protests against ‘McCarthyism’ are not going to dissuade Americans from their desire to see Communists exposed,” said the Cardinal. “If American prestige is going to suffer in Europe because of this understandable desire we have to keep our free society immune from Communist subversion, then it seems more

a reflection upon European standards of honor and patriotism than on ours.”

Chose Your Ancestors With Great Care!

If the papers were not full of the loyalty case of Airforce Lieutenant Milo J. Radulovich, we would refuse to believe it could happen in the United States of America. It is simply incredible that an officer of any branch of the armed forces should be asked to resign, not because of any wrong he had done, but because his father and his sister are believed to have “Communist leanings.” Lieutenant Radulovich is accused of maintaining “too close and continuing a relationship” with his father and sister. His father, an auto worker, a veteran of the First World War, is charged with having subscribed to a pro-Communist Serbian-language newspaper and of having “received copies” of the Communist **Daily Worker**. The sister is accused of having marched in picket lines the Detroit Communists are alleged to have organized. The airforce concedes that the lieutenant's record as a veteran of the Second World War is entirely reassuring and that it has no ground to doubt his loyalty. Nevertheless it suggested, when the “leanings” of his relatives became known, that he resign “without stigma.” When he refused, a board of inquiry at Selfridge airforce base in Michigan recommended his discharge. An airforce board of review is now considering this recommendation. If it sustains the Selfridge board and makes an ad-

mittedly innocent man suffer because his relatives have, rightly or wrongly, come under suspicion, the principle of individual responsibility will be abandoned. If there is a cornerstone of democracy, it is that principle. Because it stands, this country does not incorporate in law or social custom the hereditary disabilities which cursed humanity in earlier centuries and more recently when they were revived by the nazis. Surely the very fact that an issue of this kind can arise here should warn us concerning the deadly nature of the virus of suspicion which infects the contemporary American air.—**Christian Century.**

Protestants Petition the Colombian President

Is the new president of Colombia, Lieutenant-General Gustavo Rojas Pinilla, concerned about Colombian sovereignty and civil and religious liberty? In the first two months after he took office six new cases of persecution of Protestants were reported to the Evangelical Confederation of Colombia. This represents a decline over the average of the last five years, but it is six too many. Since 1948, 51 Colombian Protestants have been murdered because of their religious faith—28 at the hands of national police and government officials. Forty-two church buildings have been completely destroyed by fire and explosives, and 31 buildings used by Protestants have been damaged. Since 1948, 110 Protestant primary schools have been closed, 54 by government order. The children have been turned out to join the million children of school age for whom there are no public school facilities. Protestants have lost homes, farms, cattle, harvests, tools, clothing and books. At its meeting on August 14 last, the Evangelical Confederation addressed a letter of greeting to President Pinilla and requested him to affirm publicly the constitutional rights of Protestants in Colombia. It called upon him to permit the reopening of Protestant schools and to define the steps through which Evangelicals can secure compensation for the church property which has been destroyed. The confederation learned at this meeting that in the five years of persecution, the membership of the Protestant churches has increased by 50 per cent—from 7,908 to 11,958 members. There are 14,991 Colombians enrolled in Sunday schools. The average weekly attendance at services is more than 50,000 Colombians and 750 foreigners. Yet in spite of the fact that Protestantism's total constituency is over 100,000 people, its existence is precarious. On September 3, 1953, an official government circular authorized local

authorities to expel Protestant missionaries from the two-thirds of the country in which Roman Catholic missions are working. Any government which is as subservient to a church as this should be required to appear before the General Assembly of the United Nations and prove whether it is really a sovereign state or a theocratic dependency of Rome. If it turns out to be the latter, its claim to rightful membership in the family of independent nations should be stricken.

—**Christian Century**

Methodists Need 4,500 New Employees Next Year

Nashville, Tenn.—The Methodist Church will need approximately 4,500 new employees in various fields for 1954, it was announced at the annual meeting of the Interboard Committee on Christian Vocations here.

The Church-wide personnel needs were made known by the Rev. Richard G. Belcher, Nashville, executive secretary of the committee, in his annual report.

He said a recent survey indicated the Church will have openings for 2,500 student nurses in church-related hospitals; 1,500 ministers; 350 missionary trainees; 150 local church directors of Christian education, and 50 workers with college students.

"These are minimum needs and we should prepare to recruit even more persons to balance the average personnel turnover," Mr. Belcher said.

The 1954 personnel goals are considerably higher than the number of employees who entered various phases of Church work during the 1952-53 Conference year.

Mr. Belcher said that 1,158 ministers were received on trial during the past year. Some 2,150 student nurses were in the 1953 class. One hundred and eighty-two missionaries were accepted. There were 512 in college work with students and 30 vacancies. The Division of Foreign Missions has calls for 300 now.

Lutherans Reject Plan for Wisconsin College

Milwaukee, Wis.—A proposal to build a four-year liberal arts college in a Milwaukee suburb was rejected at a stormy meeting of the Northwest Synod of the United Lutheran Church in America.

Four hundred pastors and laymen from Wisconsin, Minnesota, North Dakota and Montana attended a special synod meeting here, called after the Wisconsin ULC Conference had voted at its annual meeting to submit the proposal to the synod.

The Wisconsin Conference proposed that the synod buy the Lutheran Chil-

dren's Friend Society home and its acre grounds in nearby Wauwatosa for \$400,000. They suggested that college begin with just a freshman year, and then expand until a full four-year course is offered.

Delegates from the other three states attacked the plan as financially unsound and as a threat to the United Lutheran Church college now maintained at Carthage, Ill., 300 miles from Milwaukee.

Wisconsin Conference spokesmen argued that the Illinois college is far from the great Lutheran populations of Wisconsin and Minnesota. Wisconsin, with the second largest Lutheran population of any state, does not have a single Lutheran liberal arts college of any synod, the delegates were told.

The delegates finally voted to submit the whole question to a committee for study and report to the synod's 1954 convention. The committee was instructed to confer with representatives of Carthage College, the ULC's national board of education, and committees of the Wartburg, Illinois and Iowa synods of the United Lutheran Church.

Religion Big News, Press Clinic Told

Atlanta, Ga.—Some 250 Georgia churchmen were told here that religion is news in a big way.

Dr. Charles Allen, pastor of Grace Methodist church, Atlanta, and writer of a daily religious column in The Atlanta Constitution, told a group of newspaper editors, ministers, and church workers:

"There is an interest in religion today the like of which our country has never seen before."

Dr. Allen addressed the first annual Church News Clinic, sponsored by the Georgia Press Association and the Atlanta Division, University of Georgia. He said almost every newspaper in the nation today "runs a religious column and plays up church news regularly."

Delegates to the clinic, purpose of which was "to acquaint ministers, church secretaries, and directors of religious education with proper methods of preparing church news," heard Margaret Ragsdale, church news editor of the Knoxville News-Sentinel, Knoxville, Tenn., urge clergymen to recognize the problems of the day in press. She listed failure to observe newspaper deadlines as "the worst offense" of ministers, church secretaries and publicity chairmen who turn away from church news.

Dr. Louie D. Newton, pastor of Druid Hills Baptist church here, told visiting newspapermen that the church wanted "reporters who can tell the vital story."

FAITH AND POLITICS

Why Communism May Conquer the World

By William Herberg

his article will be read with greater interest since Walter Chambers' book "Witness" has recently been published in this country. A former Communist, he was principal witness in the famous Alger Hiss case which took place in the U.S.A. a few years ago. Chambers predicts that within this century will be decided whether all mankind is to become Communist or become free, or whether the present civilization will perish. Discussing the way in which he became a Communist he says Communists are drawn together by a single vision: "It is necessary to change the world now"—a vision which he describes as "a faith without God."

And Joshua said unto all the people: . . . Choose you now whom you will serve.—Josh. 24:15.

Walter Chambers' "Witness" raises the problem of Communism on many levels. For it is the great virtue of this much-discussed work that it sees the so-called "Cold War" conflict not primarily as a conflict of nations, but primarily as an economic, political, military, or ideological conflict—all of which it is, of course—but primarily as a struggle of irreconcilable spiritual forces for the soul of modern man. This is the ultimate meaning of Communism.

Who are the Communists? Chambers answers: "The Communists are that part of mankind which has recovered the power to live or die—to bear witness—for its faith. It is this power that is the 'secret weapon' of Communism."

The basic problem of human existence is the problem of faith. As much as he needs air to breathe or food to eat, man needs a faith for living, some commitment to an ultimate concern that will give content, direction, and significance to life. Without such faith, life loses its meaning and lapses into cynicism, apathy, and despair. The loss of faith amounts almost literally to the abdication of life.

Communism understands this very well. Indeed, it owes its power primarily to its ability to exploit man's insatiable thirst for something beyond his own fragmentary and meaningless existence. Communism—as Chambers so clearly shows—is the great substitute-faith for our time.

In the deepest sense, Communism is the product of the breakdown of the spiritual foundations of our civilization. The sweeping changes that in the course of a few centuries transformed the life of the West, and increasingly of the world as a whole, served to shatter the faith of millions in the traditional religions, which had been so closely identified with the older patterns of life. An impossible vacuum was created in the souls of men. The void had to be filled, and filled quickly was by the inrush of substitute faiths apparently more in harmony with the new climate of culture. Of these new faiths, Communism has proved the

most potent and pervasive.

Why has this been so? What is this strange appeal that Communism seems to have for millions of disoriented men of our time? To try to answer this question in terms of the material benefits promised by the Communists is a superficial evasion of the real problem, for the Communist appeal is frequently most effective among sections of the people who are very far from being lowest in the economic scale. The appeal of Communism goes much deeper.

Here again we might turn to Chambers for illumination. "The most revolutionary question in history," he says, "is: **God or Man?**" And so it is. Man must worship **something**; that is the primary fact about human existence. If he does not worship God, he will worship an idol made of wood, or of gold, or of ideas . . . but in any case, something in which he can find himself writ large. As against faith in God, there is only one alternative: faith in Man and his works. Of this alternative, Communism is today the consummate expression.

Man's Belief

Communism is the logic of secularism, which has eaten deep into the soul of modern man. Secularism is Man-without-God. It is man's conviction that he is the ultimate, the supreme power in the universe, entirely sufficient unto himself. It is his belief that he can fashion his own existence, that he can comprehend and fulfill himself, in exclusively human terms, without regard to anything above or beyond. He is bound by no law that is not of his own making.

Collective Man

It matters little that the man who thus becomes his own god, the object of his own worship, is not individual man, not the actual existing human being, but **collective** man, society and the state. Indeed, this actually enhances the Communist appeal. For contemporary man in mass society is truly a displaced person. He is condemned to a forlorn, fragmentary existence in which he is no more than a cog in the vast impersonal mechanism of society. Loneliness, meaninglessness, anxiety pervade life in the **depersonalized wasteland** of our society without community. Communism comes forward with a faith for living that offers—however spuriously—both **community and meaning**. It assures man that he is his own master, his own creator, his own lord, and yet because he is all this collectively, vicariously, through Party and State, he can enjoy his deification **in the security of a total abdication of responsibility**. He is now part of a larger whole, which is in effect divine, because it recognizes no majesty beyond itself; to this larger whole he abandons his freedom and responsibility in exchange for a sense of community and meaning. Is it any wonder that Communism has been able to work its sinister enchantment upon the uprooted, forlorn, and disoriented men of our time?

The great, the shattering question is: **God or Man?** And today, under contemporary conditions, the logic of the self-deifying cult of Man, which is the essential meaning of secularism, is a logic that runs straight to Communism. In this sense, Chambers is emphatically right when he suggests that the alternative that faces modern man is: **God or Stalin?**

Secularists and liberals have complained bitterly against this either/or with which Chambers confronts them. They have no religious faith, they protest, and yet they are not Communists, but good, sound, democrats. True enough, many of them are, but that is obviously not the question. The question is not as to their personal political attitudes, but as to the logic of their secularist philosophy. Insofar as they are good humanists and democrats, their democratic and humanist convictions are the fruit not of their secularist philosophy but of the religious tradition, whose moral values they have absorbed but whose spiritual foundations, which alone can give power and meaning to these values, they have rejected. On the other hand, however, insofar as these liberals are militant protagonists of secularism, they help to open the way for the apotheosis of secularism—which is Communist totalitarianism.

Only a remote reference to God

But why belabour the secularist in the third person, as if he were someone else outside, some one alien to us and our kind? Deep down, aren't we all secularists one way or another? Don't we all constantly strive to establish our lives in self-sufficient terms, with only a remote and ceremonial reference to God?

The Communists have a faith. It is an evil, idolatrous, demonic faith—but it is a faith. And we? What have we? Some lukewarm beliefs, some values which we have inherited, some vague emotions that we identify as religion. We are embarrassed when we are asked for more—for some ultimate commitment that will give meaning to life and death. And yet it is only such a commitment that can save us not only from Communism but from the utter vacuity and despair of life-without-faith that is a peril greater than even Communism itself. Only total faith in the living God can give us the spiritual resources with which to meet the perils that beset us on every level of existence.

Chambers is therefore right in suggesting that the perennial choice with which man is confronted—God or an idol—reduces itself, under contemporary conditions, to the stark alternative: **God or Stalin.** But to leave it at that would be very misleading, for it is always misleading simply to translate the absolutes of religion into the relativities of politics.

Good and Evil in us all

Let us remember what the Bible teaches us on every page, that "between man's purposes in time and God's purposes in eternity, there is an infinite chasm" (Kierkegaard). Until the final judgment, the wheat and the tares, the sheep and the goats, are mingled in every human society and in every human heart far beyond our power to distinguish and separate. Good and evil, as Chambers himself points out, lie coiled together within

us. In us too lurks the demonic drive to idolatry which empowers Communism. In every human being, there is something of the totalitarian, just as in every totalitarian there is something of the human being. Any one of us may conceivably yield to the totalitarian lure; on the other hand, no Communist can be regarded as utterly lost in his demonic obsession: every Communist is, in fact, a potential **ex-Communist.** We cannot recognize any fixed and final absolutes on either side.

"Our Truth"

I know no better way of formulating the tension between the absolute and the relative as it enters into political responsibilities than by recalling Reinhold Niebuhr's celebrated dictum: "We must fight their falsehood with our truth, but at the same time fight the falsehood in our own truth." Let us pause a moment to grasp the full wisdom of this saying. Recognizing our responsibility, we take a firm stand against the totalitarian lie in the name of the democratic truth we defend; yet at the same time, we must recognize the relative, qualified, partial character of our truth, which is never the full and absolute truth, simply because we are men and not God. If we ignore the injunction to "fight the falsehood in our own truth," we stand in danger of lapsing into self-righteousness, of overlooking the shortcomings and injustices in our own institutions, in our eagerness to assert the undeniable superiority of these institutions over totalitarian tyranny. If, on the other hand, we see only our own defects and shortcomings and ignore the immense difference between the totalitarian lie and the democratic truth no matter how qualified, we fall victim to the false idealism which refuses to distinguish the better from the worse because everything in the world is relative and nothing is perfect. The fight is always on two fronts: against the enemy without, and against corruption and injustice within. Neither front can be sacrificed to the other, because genuine victory on neither front is possible without victory on both.

A Judgement

In this spirit of humility, we may perhaps try to discern something of God's purpose in the disasters of our time. The Christians of the fifth century saw in Attila the Hun the "scourge of God"; may we not see in Communism a similar historical expression of divine judgment upon the "falsehood in our own truth," upon the failures and injustices of Western civilization? To see Stalin as the "scourge of God" does not imply his moral justification, any more than it did of Attila the Hun. It does imply, however, that we are to carry on our fight against Communism in the contrite consciousness of our own sins and in the repentant determination to do what we can to right the wrongs of which we, our society, our culture, have been guilty.

Here we come to the heart of the matter. The strict religious sense of the relativity of man in the face of the absoluteness of God means not passivity but responsible action. Lincoln knew very well what it is to act in responsibility and yet in humility and repentance. "V

(Continued on page 13)

MUST I SUFFER?

A Conversation with Job!

By Frank Jensen

announcer: The problem of human suffering is old. Its mystery is deep and causes continuous wonder and concern. To merely say that our suffering is God's way of punishing us for the evil we have done does not answer it. There are too many innocent people being ripped apart by the tragic circumstances of life to let an idea stand very long. No, it goes deeper than that and is more elusive, almost to the place of leading us down a "dead end" street. . . . The book of Job is one attempt to understand the problem as it relates to God's place in the midst of human suffering. . . . "You Are There" takes you to that moment when Job was suddenly overwhelmed by some of life's tragic events. And for this story I switch you to Ned Sparks in the Land of Uz, centuries before Christ.

Sparks: This is Ned Sparks. I am standing before one of the most amazing spectacles this little village has ever witnessed. In front of me is a man called Job, and he has lost everything—all his livestock, his servants, his sons and daughters. And, as if that wasn't enough, he has suddenly been afflicted with painful sores, covering his entire body. Once rich and powerful, well known as an upstanding and religious person, this Job sits in front of me now as a broken and desolate human being, on the very edge of life. . . . Truly, a floodtide of misfortune has engulfed this good man. . . . His wife is talking to him now. Perhaps we can catch her words. This is the first chance we have had to get any reaction from Job.

Wife: Do you still hold fast your integrity? Curse God and die!

Job: You speak as one of the foolish women would speak. Shall we receive good at the hand of God, and shall we not receive evil? . . . The Lord gave, and the Lord has taken away. Blessed be the name of the Lord.

Sparks: How any person can be where this man is himself today and not cry out against God is amazing. . . . This is so strange. . . . For example—a week or three of Job's friends, hearing about his misfortune, came to comfort him. But Job's suffering has been so intense they haven't been able to talk with him about it. Now they have arrived once again, and it looks like Job is going to speak.

Job: Let the day perish wherein I was born. . . . Let that day be darkness! Why is light given to him that is misery, and life to the bitter in soul who long for death, but it comes not. . . . I am not at ease, nor am I quiet; I have no rest, but trouble comes.

Sparks: This is different now! Job's misery has overcome him, and he's beginning to break under the strain of it. I am surprised that it hasn't come sooner. But let's listen to what these friends have to say. They have

gathered around Job, all three of them. There's Bildad, and Eliphaz, and Zophar, as they are called, and I'm sure they will not miss this chance to talk with Job about his trouble. Everyone has been stunned by it and something of an uncanny spell has come over this little village. No one seems to know what to say or how to explain it. . . . I see Eliphaz is talking with Job. We shall want to hear this. . . .

Eliphaz: If one ventures a word with you, will you be offended? . . . Think now, who that was innocent ever perished? As I have seen, those who plow iniquity and sow trouble reap the same. By the breath of God they perish, and by the blast of his anger they are consumed. . . . As for me, I would seek God, and to God would I commit my cause. . . . Behold, happy is the man whom God reproves; therefore despise not the chastening of the Almighty.

Sparks: I doubt that Job will like that kind of talk. Eliphaz as much as said that Job is guilty of some evil doing or else this tragedy would not have happened. Apparently Eliphaz feels that all Job needs to do is admit his guilt and call upon the Lord for help. . . . It does sound logical, I suppose. After all, when a man does wrong, surely some form of punishment is in order. . . . Job's answer will tell.

Job: O that my vexation were weighed, and all my calamity laid in the balances. . . . What is my strength that I should wait? And what is my end, that I should be patient? . . . Teach me and I will be silent; make me understand how I have erred. . . . Is there any wrong on my tongue? Cannot my taste discern calamity? . . . Therefore, I will not restrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.

Sparks: No, Job is not easily convinced that he has done some great evil to bring about such personal suffering. He isn't going to accept that kind of an explanation from Eliphaz. . . . Perhaps one of the others has something else to offer. . . . Yes, I see that Bildad is going to have his say.

Bildad: How long will you say these things, and the words of your mouth be a great wind? Does God pervert justice? . . . If you were pure and upright, surely then he will rouse himself for you and reward you with a rightful habitation. . . . Behold, God will not reject a blameless man. . . . He will yet fill your mouth with laughter and your lips with shouting.

Job: Truly I know that is so; but how can a man be just before God? . . . How then can I answer him, choosing my words with him? Though I am innocent, my own mouth would condemn me; though I am blame-

less, he would prove me perverse. It is all one; therefore I say, he destroys both the blameless and the wicked. . . . I will say to God, Are thy days as the days of man, that thou dost seek out my iniquity and search for my sin, although thou knowest that I am not guilty? . . . Let me alone that I may find a little comfort.

Sparks: Well, Job is not going to be told that he has brought this upon himself. But now his problem seems to be more of how he will convince God that he is innocent. He cannot see any reason why God should turn him over to such inhuman treatment and let him suffer as though God had walked out. . . . Wait a moment—Zophar wants to give his analysis of the situation too.

Zophar: Should a multitude of words go unanswered? Should your babble silence men, and when you mock, shall no one shame you? For you say, My doctrine is pure, and I am clean in God's eyes. . . . Know then that God exacts of you less than your guilt deserves. . . . If you set your heart aright, you will stretch out your hands toward him.

Job: No doubt you are the people, and wisdom will die with you. But I have understanding as well as you; I am not inferior to you. . . . I would speak to the Almighty, and I desire to argue my case with God. As for you, you whitewash with lies; worthless physicians are you all. . . . How many are my iniquities and my sins?

Make me know my transgressions and my sins. . . . (fade off).

Sparks: It is quite clear that Job resents these suggestions of his friends that this calamity is the result of his wrong doing. . . . I see now they are leaving—somewhat disturbed to say the least. . . . (Pause and prepare to address Job). . . . This has been a trying experience for you, Job. But if I may, I'd like to ask a few questions too. Would you mind?

Job: Speak quickly, man! I am tired and full of pain.

Sparks: Yes sir. . . . This visit with your three friends has interested me. They seemed quite insistent that you have no right to blame God for your misfortune, but only yourself. You obviously do not agree. Why do you think this?

Job: My good man, in spite of my pain and loss I cannot believe that only the wicked and evil doers receive calamity and ill fortune.

Sparks: Does this mean you feel that God has dealt with you unjustly?

Job: There were moments when I was ready to accuse God of forsaking me and my house. . . . Why these things have happened, I do not understand. But God has caused me to re-think who I am and what is my re-

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DANA FOUNDATION PLANS EXPANSION

The Dana College Foundation Executive Committee met in St. Louis, October 10, to draw up plans to promote and enlarge the Foundation. In its organization the Committee elected Mr. Erik Boye of St. Louis chairman, Mr. Edwin Jorgensen vice chairman, and Dr. R. E. Morton, executive secretary. Other members of the Committee are Mr. Lee Daggett, Blair, Nebraska and Mr. Joe Lindholm, Audubon, Iowa.

The committee adopted a plan whereby the Foundation will increase its membership. "Area captains" will be selected from among alumni in various parts of our church, who will be asked to serve as Foundation promoters in their respective areas. These men will be supplied with the necessary information and literature on the Foundation so they can solicit new members.

The Dana Foundation is now four years old. In these few years it has demonstrated conclusively its place in the total program of Dana College. At present there are approximately 250 members. This membership is increasing each year. Prior to this fiscal year the Foundation had gathered a total of \$22,945.67 for Dana College, and from June 5 to November 1 \$2,601.50 has been received.

The Dana College Foundation is an organization of alumni and friends who are personally interested in the work of Christian Higher Education. Most of the members are also members of one of the congregations of the United Evangelical Lutheran Church, and as members of these congregations are supporting Dana through their local church. They are not content with this participation, so they are supporting Dana personally and di-

rectly through the Foundation. These men and women recognize the value and place of the Christian college in our American educational system. All funds received by the Foundation are used for Dana. Members may designate how their gifts are used—library, athletic department, special equipment for science laboratories or offices, etc. Undesignated gifts, less the necessary operating expenses of the Foundation, are used at present in the general operating budget of the college.

Industry and business across the nation are becoming aware of the plight of the private colleges. The cost of operating a college has risen sharply. To meet this increased cost the private colleges must look for additional help. They cannot raise tuition to cover all of this cost. That would be to price Christian education out of the market. This help can come from a larger appropriation from the supporting church, from organizations like the Dana Foundation, and from gifts from business and industry. Dana is a member of the newly organized Nebraska Independent College Foundation, whose purpose is to acquaint industry and business in Nebraska with the program and achievement of the private, as distinct from tax-supported, college and to enlist their support.

The Executive Committee of the Dana Foundation invites everyone who is interested in Christian Higher Education, who believes in the importance of a Christian college to our church and to our country, to join the Foundation. You can be a real help and a special "booster" by joining the Foundation and supporting its program of assisting Dana College in its work in Christian Higher Education.

BY THE FIRESIDE

THE LORD REIGNETH

He reigns supreme above,
 He reigns supreme below,
 And none in Heaven, nor earth, nor hell
 His Throne shall overthrow.
 He reigns in majesty,
 His right it is to reign,
 He great Creator, Sovereign Lord,
 Jehovah is His Name.
 All things by Him upheld
 And for Him do exist,
 The seas are measured in His Hand,
 The winds are in His Fist.
 Almighty is our God,
 Both Heaven and earth proclaim;
 All that dwell below, above,
 Sing praises to His Name.
 They sing the sweetest song
 Who have been blood-redeemed,
 For lost and perishing they were,
 But God hath intervened.
 In God, the Great I AM,
 Eternal, ever blest,
 Who gave His well beloved Son
 To earn for them their rest.
 From "O Come let us adore him" by
 George Holmes.

WHAT I WANT MOST . . .

Katherine Benion

A group of Americans touring West
 Berlin decided to visit some needy
 families. One woman went to the
 home of a fatherless family of eight
 children. She found them huddled
 close together beside a charcoal fire.
 They had no shoes, and none wore
 a matching pair. Their clothing was
 old, not adequate for cold weather.

On the first visit the mother of the
 family was not at home, so the visitor
 talked with the oldest child. It was a
 month before Christmas, and she said
 to him, "We decided that each of us
 would make possible a happy Christ-
 mas for one family. I would like to
 do that for you. Tell me what you
 want most and need most in your fam-
 ily."

The boy paused a moment and said,
 "That we need most—food, fuel, and
 clothing—you probably can get us.
 But what we want most, you can't
 give us."

"You're sure of that?" asked the
 man.

"Yes," he answered in a slow, steady
 voice. "I am."

"But what is it?" she questioned,
 perturbed at the youth's evident un-
 happiness.

"During the war my father was kill-
 ed and our home destroyed," he told
 her. "Since then my mother is no
 longer kind to us like she used to be.
 She's cross and unpleasant. We could
 stand the rest if she'd just be kind
 again. That is what I want most for
 Christmas—if I could have what I
 want most."

To the visitor, the boy's plea for
 kindness seemed to represent the need
 of the whole world. Food and fuel are
 important, but what we need most is
 love.—Covenant Weekly

FRIENDS

God meets my needs in wondrous
 ways,

My greatest Friend is he;
 But when I need a human friend,
 He sends that friend to me.

God speaks to me in wondrous ways
 (If I but listen, I shall hear)
 But when he speaks through human
 friends,
 He seems so tender and so near.

By loving deed and helpful word
 My friends reveal my God to me;
 What blessed privilege is this—
 A friend in Christ to be!

Dear Father, make me such a friend,
 So dwell in me, so make me Thine,
 That hungry souls be led to seek
 And find in Thee the Friend Divine.

—Elsie K. Wells

WHAT'S THE USE?

On his way to California, a traveler
 noticed an Indian brave lolling indol-
 gently on a station platform. With ef-
 ficiency-expert technique, the traveler
 said: "Chief, why don't you get your-
 self a job?"

"Why?" countered the Indian, pleas-
 antly.

"Well," said the other, slightly net-
 tled, "you get a job and pile up a
 bank account for yourself. Wouldn't
 you like that?"

"Why?" said the Indian again.

"So that you can retire!" shouted
 the traveler. "And never have to
 work again!"

"I'm not working now," pointed out
 the Indian.—Baptist Observer.

DON'T QUIT

When things go wrong, as they some-
 times will,
 When the road you're trudging seems
 all up hill,
 When the funds are low and the debts
 are high,
 And you want to smile, but you have
 to sigh,
 When care is pressing you down a bit
 Rest, if you must—but don't quit.

A young man called one evening on
 a rich old farmer to learn the farmer's
 story of how to become rich.

"It's a long story," said the old man,
 "and while I'm telling it, we might as
 well save the candle." And he blew
 it out.

"You needn't go on," said the youth.
 "I understand."

Graduate: "Professor, I have made
 some money, and I want to do some-
 thing for my old college. I don't re-
 member what studies I excelled in."

Professor: "In my classes you slept
 most of the time."

Graduate: "Fine! I'll endow a
 dormitory."

A COMRADE'S LIFE NOT EASY

"Dexter Williams," says **Whatso-
 ever Things**, published by Stetson Uni-
 versity, "has pointed out some of the
 discouragements a Communist party
 worker experiences in America, by
 quoting a report a comrade is supposed
 to have written to his superior: 'It is
 becoming increasingly difficult to
 reach the downtrodden masses in
 America. In the spring, they're for-
 ever polishing their cars. In the sum-
 mer, they take vacations. In the fall,
 they go to the world series and foot-
 ball games. And in the winter, you
 can't get them away from their tele-
 vision sets. Please give me suggestions
 on how to let them know how op-
 pressed they are.'"

A Page For Youth...

Homer Larsen, Editor

"THE PARISH WORKER"

"I can do all things through Christ who strengtheneth me" is one Bible verse on which I am certain every parish worker relies. With only our own knowledge and abilities we would be unable to fill the position of a parish worker and carry out the duties that are a part of that position; but Christ has promised us that He will always be with us and also that He will help us and work through us. We go forward leaning on these promises.

Because more and more of our churches are calling parish workers, many young people have become interested and are wondering what is included in this type of work. The nature of the work varies with the needs and requirements of each congregation. However in many instances the work is three-fold—office, visitation, and youth.

The office work is generally done in the mornings and includes such things as keeping the records, writing letters, printing bulletins, working on the monthly church paper, making plans for some of the auxiliaries, and organizing various activities of the church. Visitation involves calls on the sick, the shut-in, the unchurched, and Sunday School children delinquent in attendance; often calls are made to recruit Sunday School teachers, Daily Vacation Bible School workers, and new members for the choir.

Youth work is probably the most challenging aspect of parish work. The average young people of today spend so much time in high school activities that they seemingly have little time to devote to their church. It is the privilege and duty of the one in charge of youth work to help young people develop a keen and active interest in their church so they will make the decision to put Christ and the church first in their lives.

Extensive lists of qualifications for parish workers have been prepared. But, while it would be wonderful to possess all these traits, there are few people who do, and therefore these lists are discouraging for some who feel called to this work and would make consecrated parish workers. In my opinion if a young woman has common sense, a love for people, a willingness to work, and most of all if she loves and trusts her Lord and has a desire to serve Him she will qualify for this calling. Some training in music would prove beneficial to a parish worker, and the ability to type is a necessity. She should also be qualified to take charge of devotional meetings.

Parish work is a very gratifying profession; the parishioners seem to appreciate everything that is done for them, even though the worker may feel she is not accomplishing much. Work with children in Sunday School and music groups is most rewarding, with young people in confirmation classes and Luther League is most challenging and yet satisfying, and efforts with adults in all other church activities is equally gratifying; these experiences can only broaden one and cause one's love for people to grow.

Just think about how you have always enjoyed Luther League and choir and such activities in your home church and then imagine doing that type of work all the time. It really isn't work at all! Granted it isn't always easy, and nothing that is worthwhile is; but the joys experienced far exceed the disappointments. A parish worker finds excellent opportunities to witness for her Lord and to serve Him. She also realizes more vividly what her Savior means to her and learns to rely completely on her God for all things.

—Edie Skobo

Letters to the Editor

Dear Editor:

Enjoyed very much the article on the structure of the proposed church which the four bodies are now seeking to create.

I enjoy reading your church paper even though I am not a member of the UELC. I have spent considerable time following the progress of this merger and I sincerely hope that this one will become reality.

Sincerely,

Melvin V. Samuelson

Dear Editor:

SEEN WITH EASTERN EYES

It was indeed interesting to read some of the plans for the proposed merger of our Synod with three other Synods as appearing in the Ansgar Lutheran of October 26th.

We here in the East have not benefited by belonging to our Synod. One needs only read our last District Report to find out how serious the situation is. We have three self-supporting churches in the whole district serv-

ed by pastors—Penn Yan, Westbrook and Falmouth. Montreal and Toronto, while most commendable work is being done, are still receiving Synodical support without which they could not carry on. St. John has been given over to Danish Churches in Foreign Countries. New Denmark is without a pastor. Boston is slowly disappearing, and Laurens would probably not be existing if it were not for old Rev. C. C. Kloth. Brooklyn is without a pastor.

We were hoping that the coming merger would place us in a better position, but now we find that that is not so. The Atlantic Seaboard District will include 18 states with 208 congregations, or an average of 12 churches in each state—while Minnesota has two Districts. In other words the new Synod will be a strong Mid-West Synod with a very weak Eastern District.

It is therefore a question if it would not be wise for the Atlantic District to join up with ULC, when the merger

takes place. ULC is much stronger in the East. If a pastor leaves a ULC church, that church will be supplied with pastors from the District and the District President will take care of the supply. The church has no worry about who is going to preach next Sunday. Also the congregations usually have a choice of pastors they can call among men who are much more apt to accept, than when we here in the East call pastors in our Synod.

I stated before that our present Synodical affiliation is not what it should be. Our one and only college is too far away from the East. Our children's homes are so far away from us that while we support them we could never think of sending homeless children to any of them. Such children are placed in local children's homes which we do not support. We are too scattered and too far away to really attend Conventions in a representative number, and apparently the new set-up will not approve the sit-

ation. The Conventions will still be conducted in Minnesota or Iowa. The idea of a Synod is that there is strength in unity, but unfortunately we in the East do not receive the help we need from our sister congregations, and our instant flow of letters received from all are merely reminders that we must send more money to support mainly the Mid-Western undertakings. We have been going along as best we could, because we love our own Synod, and we will certainly continue as long as the Synod exists.

If Augustana had been included in the merger, we in the East would have had a chance, because Augustana is quite strong out here. Without Augustana we see no benefit in the pro-

posed merger.

Those who have been talking mergers for years have certainly been trying to point out the benefits derived from such a merger. When one views the situation from Brooklyn, it looks no doubt quite different from the view one has when one is located in the Mid-West. The time to consider if the Atlantic District should go along when the time comes to vote for the merger, is now.

The day our Synod joins up with the other Synods, some will say we have been merged. We here in the East will say, you have been absorbed into a large Synod where you immediately will lose your identity. The day the Synod becomes absorbed, the Synod

does not exist any longer. Therefore, we as the Atlantic District or as individual churches must be free to decide whether we want to be absorbed into a Mid-Western Synod, or if we want to join another Lutheran Synod—one who has colleges, old people's homes, children's homes, etc., out here in the East. The latter choice would certainly seem to be the wiser. Perhaps others in the Atlantic District have a different viewpoint—but most likely they agree. It would be nice to hear from them through the columns of The Ansgar Lutheran.

Carl Bruun, President
Salem Danish Ev. Lutheran Church
Brooklyn, New York
(Continued on page 16)

FAITH AND POLITICS

(Continued from page 8)

alices toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive to finish the work we are in . . .": these are words of his immortal Second Inaugural.

We need Faith

But to live by these words, we need faith. We can be

relative and pragmatic in politics with safety only insofar as we are absolute in our allegiance to God; otherwise, pragmatism and relativity lapse into confusion and unprincipledness. Beyond all relativities and discriminate judgments, there is the ultimate question: "Whom will you serve—God or an idol?" Everything depends on how we answer this question.

—Condensed from **Christianity and Crisis**.

—**World Christian Digest**

MUST I SUFFER?

(Continued from page 10)

relationship to him who is the creator and sustainer of the ends of the earth.

Sparks: In other words, you have found something in all of this which causes you to think differently about yourself? Is that what you mean to say?

Job: Yes, I have heard the word of the Lord in a dream, as if he spoke to me in the rush of wind. I remember it clearly . . . the way he spoke, the words he said . . . (fade away here in a reminiscent tone).

Word of the Lord (spoken off mike by another voice, using a somber tone): Who is this that dares counsel by words without knowledge? Where were you when I laid the foundation of the earth? . . . Have you commanded the morning since your days began and caused the dawn to know its place? . . . Have you comprehended the expanse of the earth? Can you lift up your voice to the clouds, that a flood of waters may cover you? . . . Will you even put me in the wrong? Will you condemn me that you may be justified? . . . Who then is he that can stand before me?

Job: I cannot forget those words. I could do nothing but cry out for mercy and declare my unworthiness and frailty.

Sparks: Can you recall your thoughts at that moment, or it must have been a turning point in your struggle for some kind of an answer.

Job: I remember them well. . . I went to my knees and besought the Lord. I said, "Behold, I am of small account. . . I know that thou art able to do all things, and that no purpose of thine can be thwarted. . . I have

uttered what I did not understand, things too wonderful for me, which I did not know. Therefore," I said, "I despise myself and repent in dust and ashes."

Sparks: You must have had a moving experience. . .

Job: Yes, the Lord did open my eyes. If I do not know why this should happen to me, I do know now that it did not befall me because of my wickedness.

Sparks: Apparently then you do not have a complete answer for your suffering. How do you look upon all of this now?

Job: Suffering is still one of the mysteries of life. Yet, realizing who the Lord is and how he relates to the world and all that is therein, even you and me, there must be some explanation or God would not be God.

Sparks: But that's so indefinite and brings no particular word for your own personal circumstances.

Job: What I know now is that in spite of what we are unable to comprehend or explain, the Lord expects us to trust in his care and keeping, and to throw ourselves completely on his merciful love and strength. He does not forsake, even though he may not explain. . . I said it once, and I will say it again—The Lord gave, and the Lord has taken away; blessed be the name of the Lord. . . For I know that my Redeemer lives!

Music: (up and out . . . brilliant and with a note of victory.)

Announcer: This has been "Are You There" presenting a special study in the age-old problem of "why do people suffer," especially as it comes to us out of the book of Job.

(Note: All scripture quotations taken from the Revised Standard Version.)

—**Luther Life**

ACKNOWLEDGMENTS

	Total Received	Chil- dren's Homes	School Fund	General Fund	Home Mission	Indian Mission	Utah Mission	Pen- sion Fund
Total Budget	197567.00	15600.00	80000.00	24747.00	36643.00	7650.00	1542.00	31385.00
Previously acknowledged	45522.31	4119.52	17131.77	5229.25	10039.37	2919.16	903.70	5179.25
Camp Douglas, Wis., St. Stephen's Ev. Luth. Church	200.00	25.00	100.00	25.00	25.00			25.00
Northfield, Minn., Miss Ruth Sorensen in memory of Mrs. Walter Klinkby, Fresno, Calif.	2.00				2.00			
Kenmare, N. Dak., Miss Agnete Thorndal	15.00					5.00	5.00	5.00
Waupaca, Wis., Bethel Ladies Aid in memory of Mrs. H. P. Olsen	2.00				2.00			
Warrens, Wis., Mr. and Mrs. Chris Laursen in memory of their parents, Mr. and Mrs. L. C. Sorensen and Mr. and Mrs. Carl Laursen	15.00				15.00			
Irene, S. Dak., Mrs. Lawrence Nielsen and family of Turkey Valley Church in memory of Niels L. Nielsen	2.00							2.00
Spencer, Ia., Bethany Church in memory of John Vestergaard	1.00				1.00			
Selma, Calif., Mr. and Mrs. A. Raymond Andersen in memory of Gerhardt Bertelsen	2.00				2.00			
Humboldt, Ia., Trinity Luth. Church	191.40	31.40	100.00		30.00			30.00
Cedar Falls, Ia., Nazareth Luth. Church	175.00		100.00			25.00		50.00
Viborg, S. Dak., Spring Valley Luth. Church	50.00				25.00			25.00
Milltown, Wis., Milltown Luth. Church	100.00	20.00	50.00		30.00			
Racine, Wis., Immanuel Luth. Church	850.00		850.00					
Sidney, Mont., Raymond Petersen of Brorson Church in memory of Mr. and Mrs. Jorgen Petersen	5.00							5.00
Sidney, Mont., Brorson Luth. Church	15.50	5.00		5.50				5.00
Penn Yan, N. Y., Mr. and Mrs. Sam Sorensen in memory of Walter Hang-hoj	10.00							10.00
Coulter, Ia., Nazareth Luth. Church	200.00	25.00	100.00	25.00	25.00			25.00
Racine, Wis., Gethsemane Luth. Church	1525.00	460.00			1065.00			
Brooklyn, N. Y., Salem Luth. Church	100.00							100.00
Luck, Wis., United English Luth. Church	150.00		75.00	25.00	25.00	10.00		15.00
Luck, Wis., Willing Workers in memory of Martin Pagh and Mrs. C. C. Mengers	4.00				2.00	2.00		
Waupaca, Wis., Trinity Luth. Church	352.61	52.61	175.00	25.00	50.00	15.00		35.00
Atlantic, Ia., St. Paul's Luth. Church	600.00	50.00	300.00	50.00	50.00	40.00	10.00	100.00
Altura, Colo., Altura Community Church	40.00		20.00		10.00			10.00
Green Bay, Wis., Bethel W.M.S. in memory of Mrs. Kathryn Hansen	5.00				5.00			
Sioux City, Ia., Our Savior's Luth. Church	500.00	50.00	250.00	50.00	50.00	40.00	10.00	50.00
Westbrook, Me., the Brix Family in memory of John Petersen, Brorson Church, Sidney, Mont.	5.00	5.00						
Chicago, Ill., Atonement Luth. Church	149.75		75.00	25.00	24.75			25.00
Reedley, Calif., Ebenezer Luth. Church in memory of Mrs. Hans Melgard	10.00							10.00
Toronto, Ont., Canada, St. Ansgar Luth. Church	750.00	70.00	350.00	65.00	100.00	50.00	15.00	100.00
Calgary, Alberta, Canada, Mr. and Mrs. Andy Hansen	20.00			10.00	10.00			
Calgary, Alberta, Canada, Sharon Luth. Church	125.00	25.00	75.00					25.00
Brush, Colo., Miss Edel Hansen, Eben Ezer, in memory of Tony Aagaard, Calif.	2.00				2.00			
Racine, Wis., the Church Council of Emmaus in memory of Mrs. P. C. P. Petersen, mother of Pastor Sigurd D. Petersen	22.00							22.00
Lincoln, Nebr., Our Savior's Luth. Church	50.00		20.00	10.00	10.00			10.00
Omaha, Nebr., Pella Ev. Luth. Church	150.00	25.00	75.00		25.00	25.00		
Pasadena, Calif., Bethany Luth. Church	155.00		100.00		25.00			30.00
Hutchinson, Minn., from the Estate of Minnie Jorgensen	200.00				100.00			100.00
Brush, Colo., Miss Christine Jensen, a special offering	15.00				15.00			
Brush, Colo., First English Ev. Luth. Church	300.00	25.00	150.00	50.00	50.00			25.00
Sleepy Eye, Minn., Mr. and Mrs. Hans Knudsen	8.00					8.00		
Sleepy Eye, Trinity Luth. Church	85.64			50.00	35.64			
Sidney, Mont., Chris Christiansen of Brorson Church	50.00	5.00	10.00	5.00	10.00	5.00	5.00	10.00
Jacksonville, Ia., Bethlehem Luth. Church	631.50	81.50	300.00	25.00	100.00	25.00		100.00
Warrens, Wis., Ebenezer Luth. Church	100.00	25.00	50.00		12.50			12.50
Bone Lake, Wis., Sunday School of St. Paul's Church in memory of Mrs. Anna M. Remely	2.00				2.00			
Montreal, Quebec, St. Ansgar Luth. Church	100.00		50.00		25.00	12.50		12.50
Fresno, Calif., Grace Luth. Church	150.00	25.00	75.00		25.00			25.00
Castro Valley, Calif., Faith Luth. Church	100.00		40.00		25.00	35.00		
Elk Horn, Ia., Mrs. Andrew Petersen, \$2.50 in memory of Mrs. George Rasmussen, Van Nuys, Calif., and \$2.50 in memory of T. T. Aagaard, Tujunga, Calif.	5.00				5.00			
TOTAL	53820.71	5125.03	20621.77	5674.75	12055.26	3216.66	948.70	6178.50

SPECIAL MISSIONS

	Total Received	Japan Mission	South Amer. Mission	Santal Mission	Sudan Mission	Jewish Mission	China Mission	L.W.A. Mission	Gen. Fd. Foreign Missions
Previously acknowledged	45234.54	5526.64	5083.92	6232.14	4407.56	344.45	332.04	23226.79	81.00
Poy Sippi, Wis., the "Anna Circle" of First English Luth. Church	25.00		25.00						
Sidney, Mich., Hans O. Sorensen for the L.W.A. "Milk Fund"	2.00							2.00	
Kenmare, N. D., Miss Agnete Thorndal	15.00	5.00	5.00					5.00	
Cedar Falls, Ia., Nazareth Luth. Church	562.10							562.10	
Viborg, S. D., Spring Valley Luth. Church	20.00							20.00	
Milltown Luth. Church, Wis., Mission Night offering	31.61			31.61					
Sidney, Mont., Brorson Luth. Church, an offering	19.72			19.72					
Lynwood, Calif., St. Paul's Luth. Church for Pastor Paul Johnson's salary Nov. and Dec. \$600, for L.W.A. \$252.20	852.20	600.00						252.20	
Rutland, Ia., Trinity Luth. Church	165.00							165.00	
Sleepy Eye, Minn., Mr. and Mrs. Hans Knudsen	5.00				5.00				
Cushing, Nebr., from a group of men doing each others hair cutting, a mission project	25.00	25.00							
Laurel, Nebr., Miss Margit Christensen for Dr. Winther, Japan, and Miss Nissen, Sudan	10.00	5.00			5.00				
Elk Horn, Ia., Folmer, Cellus and Ivan Petersen for support of Linos and Simon in Sudan for January through June 1953	120.00				120.00				
Luck, Wis., United English Luth. Church	7.00			7.00					
Luck, Wis., members of United English Luth. Church*	58.00			58.00					
Waupaca, Wis., Trinity Luth. Church, an offering	62.25			62.25					
Lake Forest, Ill., Miss Christine Petersen in memory of Tony Aagaard, N. Hollywood, Calif.	5.00								
Strasburg, Colo., Saron Luth. Sunday School for the L.W.A. "Milk Fund"	10.50								
Minden, Nebr., Bethany Sunday School for the L.W.A. "Milk Fund"	7.84								
Kenmare, N. Dak., Trinity Luth. Sunday School	120.00	30.00	30.00	30.00	30.00			7.84	
Sidney, Mont., in memory of H. G. Bertelsen: Nels Bach \$10.00, Karl Hundtofte \$5, Martin H. Iversen \$5	20.00		20.00						
Blair, Nebr., Mr. and Mrs. Ove T. Anderson	40.00	5.00	5.00	5.00	5.00	5.00	5.00	10.00	
Standard, Alberta, Canada, Nazareth Sunday School	50.00	12.50	12.50	12.50	12.50				

Gary, Alberta, Canada, Mr. and Mrs. Jim Paulsen in memory of S. K. Paulsen, Kenmare, N. Dak.	25.00	10.00	10.00	5.00					
Gary, Alberta, Canada, Mr. and Mrs. Andy Hansen	20.00		10.00	10.00					
Gary, Alberta, Canada, Mr. and Mrs. Andy Hansen, \$5. in memory of Mrs. L. P. Larsen and \$5. in memory of Bothilda Hansen									
Standard, Alberta, Canada, Mrs. Jim Paulsen in memory of M. E. Hansen	10.00	10.00							
Standard, Alberta, Canada, Mr. and Mrs. E. Jensen in memory of M. E. Hansen	1.00		1.00						
Standard, Alberta, Canada, Mr. and Mrs. M. M. Jensen, in memory of M. E. Hansen	2.50			2.50					
Standard, Alberta, Canada, Mr. and Mrs. Alfred Petersen in memory of M. E. Hansen	2.50			2.50					
Standard, Alberta, Canada, M. M. Jensen	5.00			5.00					
Wiley, Alberta, Canada, Mrs. Kathine Hendricksen	20.00		20.00						
Wash, Colo., from a friend	40.00	10.00	10.00	10.00	10.00				
Worthington, Minn., Mrs. Christine Georgsen in memory of Laurence Larsen, Kenmare, N. D.	150.00					150.00			
Wrennington, Wis., St. Peter's Luth. Church for the L.W.A. "Milk Fund"	3.00			3.00					
Wupaca, Wis., Trinity Luth. Sunday School	22.18					22.18			
Wupaca, Wis., Trinity Luth. Sunday School for the L.W.A. "Milk Fund"	11.18					11.18			
Wrennington, S. D., Nazareth Luth. Sunday School for L.W.A. "Milk Fund"	34.83					34.83			
Wahaha, Nebr., Mrs. Anna Nelsen in memory of H. G. Bertelsen	8.62					8.62			
Waco, Ia., English Luth. Sunday for the L.W.A. "Milk Fund"	2.00					2.00			
Waukegan, Ore., Miss Shirley Hansen of Immanuel Church, Hampton, Nebr.	4.92					4.92			
Waukegan, Wis., friends in memory of Mrs. Elias Johnson, Green Bay, Wis.**	15.00	15.00							
Waukegan, Wis., friends in memory of Mrs. Elias Johnson, Green Bay, Wis.**	10.00					10.00			
Waukegan, Wis., friends in memory of Mrs. Elias Johnson, Green Bay, Wis.**	5.00			5.00					
Waukegan, Calif., Immanuel Luth. Sunday School for L.W.A. "Milk Fund"	19.61					19.61			
Waukegan, Minn., from the Estate of Minnie Jorgensen	100.00	25.00	25.00	25.00	25.00				
Waukegan, Colo., Luther League Bible Class for support of a boy or girl in Bible School in Kobe, Japan, for two months \$15, for the So. American Mission \$15	30.00	15.00	15.00						
Waukegan, Minn., Mrs. A. B. Walters in memory of A. B. Walters	35.00	10.00		10.00		15.00			
Waukegan, Lake, Wis., St. Paul's Luth. Church***	21.15		21.15						
Waukegan, Ia., Nazareth Luth. Sunday School for the L.W.A. "Milk Fund"	119.20					119.20			
Waukegan, Mich., St. Paul's English Luth. Sunday School for Miss Nissen, Sudan	36.28			36.28					
TOTAL	48221.73	6294.14	5241.42	6555.37	4699.34	349.45	337.04	24663.97	81.00

* Luck, Wis., Santal Mission individual gifts: Theo. H. Pagh, Pastor C. Krogh, H. R. Swenson, L. P. Petersen, Pastor Anker M. Jensen, Jacob Jensen, Robert Nelson, L. R. Bunc, Willie Hansen, Mrs. Minnie Wallin, Miss Alpha Askov, Raymond Berklund, Levi C. Jensen, Lowell Jensen, Nels E. Hedlund, Marvin Olsen, Mrs. Ebba Launby, J. Henry Jensen, Magnus Hansen, P. V. Nielsen, Irving Andersen, John Peterson, all of Luck, Wis., Mrs. Carl A. Christiansen, Osceola, Wis.

** Denmark, Wis., in memory of Mrs. Elias Johnson, Green Bay: Mr. and Mrs. Jesse Hansen, Mr. and Mrs. Lyman Hansen, Mr. and Mrs. Arthur Johnson, Mrs. Rena Jensen, Marvin and Maynard each \$2, Mr. and Mrs. Raymond Nelson and Mr. and Mrs. Charles Johnson

Th \$1. Total \$10.00 for L. W. Action.
*** Bone Lake, Wis., Santal Mission individual gifts: Martin Kirk, Milton Stregge, Howard Nielsen, Theodor T. Peters, Harvey Dueholm, Miss Lund, Mrs. Anna Nielsen, Mrs. E. J. Klas each \$1, Mrs. Philmen Berntsen, 75 cents, Mrs. Otis Peters 50 cents, an anonymous gift 50 cents, Donald Hutton, Frederic, Wis., \$1.50, Mrs. Stan Wilson, Milltown, Wis., \$10.00. Total \$21.15.

CHURCH AND SCHOOL DRIVE

	Total Received	Dana Building Fund	Church Extension Fd.
Previously acknowledged	203063.83	121928.66	81135.17
Assar, Alberta, Can., Mr. and Mrs. Svend Jensen in memory of Mons E. Hansen, Standard, Can.	5.00		5.00
Total	203068.83	121928.66	81140.17

LAUNDRY AND EQUIPMENT, OAKS, OKLAHOMA

Previously acknowledged	\$44.79
Sleepy Eye, Minn., Mr. and Mrs. Hans Knudsen	10.00
Total	\$54.79

Received with thanks.

Blair, Nebr., Nov. 7, 1953.

H. J. Hansen, Treas.

PLEASE NOTE: In the last issue of the papers \$101.00 was acknowledged in memory of Mrs. P. C. K. Petersen, mother of four of our pastors: Sigurd, Immanuel, Adolph and Alvin Petersen. Now I have a letter informing me that Mrs. Petersen had two other sons, Arndt Petersen of Minneapolis and Laurius of Fresno, Calif.

On February 11, 1953, The Brix Family, Westbrook, Maine, sent \$5.00 in memory of Mrs. John Petersen, Sidney, Mont. Due to the Publisher's fire it did not appear in the acknowledgments.

NEWS AND NOTES

(Continued from page 2)

Monday and Tuesday evenings—giving timely and practical messages. Thank you, Pastor Justesen!

Two Golden Weddings have recently been celebrated among our members—namely those of Mr. and Mrs. Sam Sorensen and Mr. and Mrs. Marius Petersen and a joint celebration was held for them at the Parish Hall on Friday evening, October 2nd. The honored guests were escorted to their seats during the playing of the Wedding march from "Lohengrin" by our church organist, Mrs. Herman Hansen.

A program of songs, readings, piano

selections, and talks was presented with our chairman, Carl M. Jensen, as toastmaster, Pastor Olsen giving the closing talk.

The honored couples were presented each with a money gift from the congregation and friends. On the Sunday following, the two couples enjoyed a dinner with their relatives in the new fireside room of the church. In attendance were several friends who had been present at the weddings 50 years ago. Mr. Sorensen has retired from business, but Mr. Petersen is still busy as a building contractor. He built the Bethesda Church, in 1941-42. Congratulations and best wishes, friends!

—E. S. L.

The Board of Home Missions meets Febr. 15-18, 1954.

Anyone having books "Perler" and "Modersmaalet" please notify me at once, telling quantity and selling price. Sigurd Anker, 828-4th Street, Santa Monica, California.

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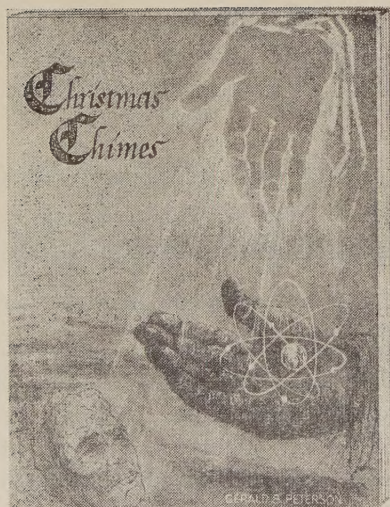
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LUTHERAN PUBLISHING HOUSE**Lutheran Publishing House****200 SOUTH FIFTH STREET****BLAIR, NEBRASKA****LETTERS TO THE EDITOR**
(Continued from page 13)

Editor's note: We believe that Carl Bruun is rather unduly pessimistic. The tentative plans of the merged church is an Eastern District with 208 congregations and 78,000 members. There will be a full time district president in this Eastern District. We certainly believe that the present merger plans will help our Atlantic District.

We can see their present plight, and perhaps Atlantic District should already act as if the merger is in effect. By this we mean that it should try to get pastors either from the E.L.C. or the A.L.C. if it cannot get them from our U.E.L.C.

We can also sympathize with Mr. Bruun's view that they are too far from the center of the synod. He seems to think that the new church will be a "Mid-west" church. We do not look at it that day. The annual conventions will be held all over the United States just as the conventions of the A.L.C. and the U.L.C.A. are now held. There is a college at Columbus, Ohio.

**CALLING CANDIDATES FOR
ORDINATION FROM TRINITY
SEMINARY**

According to action taken by the Ministerium at its last meeting, June 17, 1953, candidates for ordination from Trinity Seminary cannot be called by a congregation until they have been recommended for graduation and ordination by the Seminary Faculty, the Board of Examiners, and the Board of Education. Any call received earlier than two weeks prior to the date of February 9, 1954, when the above recommendations will be cared for, must be promptly returned with the explanation that it cannot be entertained prior to the recommendation indicated above.

**Hans C. Jersild
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